

violence, exclusion, and abuse, but also the site for agency that allows for the possibilities of negotiation, intervention, contestation, and transformation. The study also shows that 51% of women involved with action-oriented groups have shown a new type of consciousness. Further, the study indicates the positive contribution of education, women's collectivity, media, and economic independence in creating a new consciousness among women.

The book aims to facilitate a critical look at the present understanding of body in Christian theology and spirituality. It provides future directions for the reformulation of the theology of body and sexuality. The unconventional women studied in this book can become role models for other women facing similar oppressive situations to grow in assertion and affirmation of their bodies and their identities. The book can also help various NGOs and self-help groups plan their strategies to enable women to take control of their bodies. The book should be of great help to students of gender studies and others working for women empowerment.

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ORTHODOXY. By Paul Evdokimov. Hyde Park, NY: New City, 2011. Pp. 375. \$34.95.

The translation of Paul Evdokimov's *L'Orthodoxie* is the latest in a series of translations of the works of contemporary Orthodox theologians, including Sergius Bulgakov, Dumitru Staniloae, and Christos Yannaras, that are both enriching and complicating the narratives of Orthodox theology. E.'s *Orthodoxy* (first French ed., 1959) earned him a doctorate in theology from St. Sergius Theological Institute in Paris. He had already completed his degree in theological studies from St. Sergius in 1928, shortly after his family's exile from Russia. Although E. completed his doctorate in 1942 with his *Dostoievsky et le problem du mal*, he did not begin his academic career until the 1950s when he became a professor of moral theology at St. Sergius. His reputation, however, earned him appointment as an official observer at the third session of Vatican II.

E. is actually one of the first Orthodox theologians to have his works translated into English, beginning in 1966 with *The Struggle with God* (1964; ET 1966), followed by *The Art of the Icon* (1970; ET 1990), *Woman and the Salvation of the World* (1978; ET 1994), and *The Sacrament of Love* (1980; ET 1985). His works were translated even earlier than those of his own teacher, Sergius Bulgakov. E. is probably best known for his charitable but ultimately flawed attempt in *Woman and the Salvation of the World*, in which he aimed to elucidate an Orthodox understanding of gender differences. This resulted in reifying essentialist male and female attributes

by mapping them onto the difference between the Son and the Holy Spirit. That he is best known for this particular work is unfortunate, because running through his entire corpus is a sensibility about the Orthodox tradition that is both deeply rich and unique.

As expected with a book entitled *Orthodoxy*, E. covers all the usual markers of the Orthodox tradition: image of God, councils, liturgy, sacraments, patristic texts, icons, apostolic succession, Chalcedonian Christology, Trinity, and so on. He does this, however, in a way that attempts to make sense of these constitutive aspects through the lens of the Orthodox emphasis on *theosis* (deification). Although E. addresses the principal beliefs of Orthodoxy, his style has a dramatic urgency that differentiates this work from the better-known *The Orthodox Church* (1997) by Kallistos Ware, or the recent *The Orthodox Church* (2008) by John McGuckin. E. attempts to enliven these formal aspects of Orthodoxy, inviting the reader to experience them as forces that continue to shape the human person toward communion with the living God.

E.'s motivation is not simply to relay the facts about Orthodoxy but to invite participation in the mystery of divine-human communion. This is evident from the book's structure. Although it begins with a "Historical Introduction," it gives very little historical detail. E.'s main concern is to elucidate how the beginning of Orthodoxy is an intuition of divine-human communion in Christ within a particular historical context. This is a mystical intuition that takes on an intellectual and liturgical frame. In one of his many priceless theological one-liners, E. declares that "it is rational in form only because it was mystical at first; and this is the history of all doctrines" (25). After establishing this epistemological point, E. proceeds to "Anthropology," to show the reader that this mystical intuition of divine-human communion is about what God has made possible for the human person, namely, union with God. Such a union effects the church; thus his next section, "Ecclesiology," explains that the church is the space of realization of this divine-human communion, whose history as an institution has attempted to give concrete form to this mystical intuition in the form of doctrines and liturgical practices.

Part 3, "The Faith of the Church," and part 4, "The Prayer of the Church," elucidate the means through which divine-human communion is realized. In the final section, "The Eschaton or the Last Things," E. reflects on the culmination of the divine plan for communion between the Uncreated and the created.

E. offers no ordinary introduction to Orthodoxy; although he touches on its main beliefs. He writes this book for those who have some familiarity with Orthodoxy. He masterfully offers theological insights that are pointed, even if left underdeveloped, especially in the form of such expressions as "Christify," "ecclesiastify," or the "'interior Eucharist' of the mystical life";

and such pithy theological declarations as “the doctrine of deification presupposes the humanization of God” (71), “the deformity of humankind corresponds to the humanity of God” (95), and “the divine is paradoxically more human than humanity itself” (95). The “humanity of God,” of course, clearly suggests Bulgakov’s influence, but Vladimir Lossky, a strong but respectful critic of Bulgakov, had also influenced E. It is to E.’s credit, however, that he culls from and synthesizes the best theological visions of two of the most important Orthodox theologians of the 20th century.

E. adds his own unique voice to the contemporary Orthodox theological tradition of thinking about divine-human communion, and for this reason, even if written more than 50 years ago, *Orthodoxy* is well worth reading.

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ASIAN PUBLIC THEOLOGY: CRITICAL CONCERNS IN CHALLENGING TIMES.
By Felix Wilfred. Delhi: ISPCK, 2010. Pp. xxvi + 236. \$18.

Wilfred’s volume collects papers presented at various seminars and conferences over a number of years, papers that, while not strictly theological, focus on the interface between theology and social realities. The papers are grouped under four sections. The first, “Subaltern Journey,” evokes the plight of the poor in a globalizing world—especially the Dalits, other oppressed castes in India, and women—and the role of affirmative action in empowering them. Section 2, “Pathways to Justice,” focuses on issues like good governance, democracy, ecojustice, and the prophetic and compassionate attitude toward evil in the world. “Theological Crossroads,” section 3, reflects on a variety of topics such as the changing fortunes of Christianity in the world, the church’s social teaching, especially in the Asian context, the traditions of religious tolerance in Asia, and theological education and the historiography of Asian Christianity. The final section, “Continuing the Common Journey,” covers inclusive catholicity and religious pluralism, as well as the need to be interreligious in reflection and action. It illustrates this with reference to ecology.

A long introduction provides a kind of hermeneutical framework for the papers that follow. The volume addresses concerns that affect everyone, since it is interreligious, inclusive, and involves transformative praxis with movements and ideologies. The public concerns are specified as “defence of freedom against state despotism” (xii), “defence of the poor from the tyranny of the market” (xiii), “creation of harmonious and non-exclusive communities” (xiii), and “protecting the environment” (xiv). W. also mentions two important presuppositions: in Asia religions have a role in public life, and all theology will be “inherently Public Theology” (xxiii).